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The mynd and

exposition of that excellent
learned man Martyn Bu-
cer/vppon these wordes of
S. Mathew: Who be to
the wordle bycause of
offences. Math. xviii.

Faythfully translated in to Englishe,
by a faythfull brother, with certayne
obiections & answeres to the same.

Mathew. 15.

Euerye plante that my heauenly
Father hath not planted, shall be
pluckt vp by the rotes.

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1566.

To the godlie Reader.

Understandinge (dearly beloued in the
 Lord Iesus) by a faithfull brother, of
 the contention that nowe is in my native
 countrie, concerninge popish apparrell and
 ceremonies, to the greate greife & sorowe
 of the godlie, and to the reioysinge of the
 enemies, (whiche hopeth dayly for the rest
 of thep; sather dregges) I thought it mete
 (as one wyshing good to my countrie) to
 translate the worke of that excellent instru-
 mente of the Lordes vineyarde Martyn Bu-
 cer, entreatinge vpon the wordes of our Sa-
 uour, wyrtten by S. Mathew in the. xiii.
 chap. sayenge: Woe be vnto the world by
 cause of offences: wherin he declareth not
 only what an offence is, & how it is taken,
 but also as occasione dothe serue cōcerning
 rites and ceremonies of the churche, to the
 great comfort of the godlye. Wyllyng and
 requyring that ye stand fast in the lybertie
 wherewith Christ Iesus hath made you free
 and wrape not your selues in the yoke of
 bondage. For it is not now tyme to slippe
 backe from the lybertie of the Gospell, but
 manfully to abyde therin, yea even, though
 it be wylfe to confirme & same as worthie
 souldiars in Christes church, alwaies look-
 inge for the comyng of our Sauour Iesus

Thus fare ye well.

The mynd and exposition of

that excellent learned man Martin Bucer, vppon thes wordes of Mathew :

Woo be to the world, because
of offences. Math. xviii.

BEre Christ speaketh not of suche offences as the good are wonte to geue vnto the euill, but of suche as the euill geue vnto þ good, or to those that endeavour to become good & godlye. These offences (as may be gathered by the places of scripture which make mencion therof) are what thinges so euer be spoken or done, geuinge any occasion of synne, either because they are euill of them selues, or elles because they are not discretly done and accordinge to Christian charitie. For this cause Paul in the .2. epist. .1.6. chap. to the Corinth. exhortynge vs, that in nothinge we geue occasion of offence, dothe declare by those thinges which he mencioneth by & by after, that then we geue no offence at all, when we approue our selues in all thinges as the ministers of God: that is to say, when we so behaue our selues in all thinges which we either speake or do, that they may make to edification and appeare to be done in the spirite of Christ. Where vppon

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the definiti-
on of an
offence.

we may take that to be an offence, what so
euer we say or do that maketh not to the
furtherance of Godes glorie and the salua
tion of our brethren, procedyng of a sound
and vnfayned fayth and ordred accoꝝdinge
to syncre and true loue.

Nowe this mynde and purpose all the
wicked haue not, I meane to do all thyn-
ges to the glorie of God and the comoditie
of men: and therfore not only all that they
speake or do may well be called offences,
but they themselves also because their who
le lyfe is nothinge elles but an offence, are
of the Lord hym-self before in the. 13. chap.
called an offence.

Seynge therfore the
world is nowe full of such offendours, it is
not without great cause that the Lord here
saith: It is nedfull that offences should co-
me. For seyng there be so many euill trees,
there muste needes be great abundance of
euill fruite also. Moreover euen the verie
electe, because they are neuer free fro syn-
ne, being alwaies compelled to say: Forge-
ue vs oure trespasses, as we forgyue them
that trespass against vs, do gyue many oc-
casions of offence, when so euer they spea-
ke or do any thynge that procedeth not of
fayth and loue. Therfore Paul exhorte
and beseeche those men to beware that they

re-

receive not the grace of God in vayne, ge-
 uing occasion of offence to no man. He ex-
 horteth vs also to the same thinge as often
 as he willet vs to walke circumspectlie &
 warely folowing in all thinges the will of
 God. For we are planted to this ende, that
 we should beare fruite, and bringe many to
 true righteousness and godlines. wherfore
 yf we committe any thinge either in word
 or deed, which tendeth not to this ende, we
 geue therin occasion of offence, and do con-
 trarie to our vocation: and forsakinge the
 kyngdom of Christ, we promote the king-
 dome of Sathan: which thinge howe hor-
 rible it ys for a Christian man to do, who
 seeth not? For this cause S. Paul in the
 1st. to the Rom. and in the 1st. epist. 3. viii.
 chap. to the Corint. Vehemently detesteth
 euery offence which they that undi-
 cretely vse the Christian libertie, geue vnto
 the weake by suche thinges as of themsel-
 ues in dede are not euill, but yet are not
 done accoꝛdinge to charitie.

When the newe Testament was confir-
 med by the bloude of Christ amonges the
 electe, wher soeuer they were, and of what
 stocke and kynred so euer they came, and
 that without any law of ceremonies: then
 were all rites and ceremonies included in

the pzecepte of loue, & all kyndes of meates and dayes were made then alike. But yet when many of the Jewes were conuerted vnto Chyste, they? faith was moze weake then that they durst vse this libertie. They abhozred all such meates as were forbydden by Moses lawe, and specially such as were offered to ydolles: And this was the infirmitie of they? faith, that they were not perswaded, that to the faythfull nothyng can be vnpure. Nowe, those that of loue had no regard o? verie litle, which seeketh in all thinges the saluation of our neighbours, dyd eate all kyndes of meates in the pzeence of all men, hauyng no respecte to the infirmitie of faith in many, and so they gaue vnto them a double offence. For either they caused them thzough their contempt to fall to variance and discord with them, o? elles they allured them to vse the like libertie, but yet with an vnlike fayth, so that they wold not sticke to eate all kyndes of meates indifferently althoughe they? consciences dyd perswade them that it was synne so to do. Agaynst the firste offence Paul wyrteth Ro. 14. If (saith he) by occasion of meate thy brother be greued, thou walkest not nowe charitable. Concernyng the second offence, thus he

he writeth: albeit he addeth somewhat also
touchinge the fyrst: All thinges in deed are
pure, but it is euill for the man that ea-
teth with offence, it is good neither to eate
flesch neither to drinke wyne, nor any thin-
ge elles wherby thy brother stumbleth or
is offended, or made weake. Wher he saith
he stumbleth, I vnderstand that to be spo-
ken of the first kynde of offence, cōcerning
variance and disoord. Where he sayth, he
is offended: I vnderstande that of the se-
cond kynde of offence, in that he vsinge his
libertie peruersely, & by his example draw-
ing hym that is more weake to do the sa-
me, is to hym as a snare, whyles he geueth
hym an occasiō to eate that thinge against
his conscience, which he iudgeth not to be
lawfull. And where he saith, or els is made
weake, I iudge that to be spoken of those
men, who seing their brother do that thing
which (as they are yet persuaded) is against
the lawe of God, do not turne so farre backe
that they will sale to variaunce and con-
tention with them, neither do they follow
that with they thynke to be euill and vn-
lawfully done: but yet they are greued in
meane tyme, and beare lesse zeale and ioue
to the gospel and the mainteyners therof,
especially such as then vse the libertie ther-
of

of, and this in dede is to be made weake.
 Nowe a godly and a charitable brother
 rather then he would that this should come
 to passe, ought to auoyd the vse of all vnneces-
 sinarie thinges, because the kyngdome of
 God is not meate and drynke, but righte-
 ousnes, peace, and joye in the Holy Ghoste:
 Much moze ought he then rather neuer to
 eate fleshe, then by his libertie to geue oc-
 casion to his brother so to stumble that he
 should therby either fall in to an hatred &
 contempt of hym, or elles contrarie to his
 fayth and conscience should attempte to do
 the same thinges that he doth. In deede
 S. Paul in the first epistle and. 8. chapt. to
 the Corinth. speakinge of this later kynde
 of offence, concludeth in this maner: Where-
 fore, if meate offende my brother, I will ne-
 uer eate fleshe whyles the world standeth.

But we must note in all these thinges,
 that he continually vseth the name of a bro-
 ther. For of that plante whiche the father
 hath not planted, that is, of the reprobate,
 we muste haue no regarde: Whom in dede
 the more godly you are, the more you shall
 offende. This therfore muste be our cheife
 entente and purpose, so to do and order all
 thynges that they make to the edifyng of
 our brethren. So shall it come to passe, that

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some tymes we shall see cause to vse our
 libertie, and some tymes not to vse it. For
 when wordes are to be approued by deedes,
 the libertie that is preached must needs be
 confirmed with examples. This dyd Peter
 and Barnabas with certeyne other Jewes
 very godly at Antioch. And therfore when
 they dissembled the same agayne for feare
 of such as came from James, Paul with-
 stode Peter openly and blamed hym vche-
 mently. Gal. ii. This example ought to be
 well considered. For if Peter in this app-
 perre place tooke a fale, what is he that
 ought not herin to be carefull, & take good
 heed of the lyke daunger? They that came
 from James, were brethren: and therfore it
 semed that it was better for them not to
 touch any fleshe for euer, then to giue them
 an occasion to stumble, or to be offended, or
 at the least made weake. Therfore Peter
 semeth not without good cause to dissem-
 ble & hyde from them his libertie, for whose
 sakes he dissembled. But if you will haue
 respect vnto them for whose sakes Paul
 was zelous & carefull, you will then say
 Peter dissembled without cause, and that
 he was worthely reprehended of Paul. For
 he had preached vnto them that by Christ
 alone all men are iustified: and therfore the

ceremonies of the Lawe were not necessa-
 rie. Which thyng he had confirmed befoze
 by his owne example, eatynge indifferently
 all maner of meates, and that both godly
 & profitablie. But when for feare of those
 which came from Hierusalem, he dissembled
 agayne & cloked this libertie, he soze offen-
 ded the Gentyles, causynge them to doute
 of this doctryne, that by Christ only we be
 iustified and saued: of the Gentyles there
 were manye, but of those that came from
 Hierusalem, there were but fewe. Moreo-
 uer, the offence geuen to the Gentyles, was
 such as myght haue caused them utterly to
 sale away from Christe: whereas, yf the
 Jewes had ben offended, it myght perad-
 uenture haue ben a cause only of some dis-
 corde, where by some emonge them might
 haue ben weakned, or elles through weak-
 nes of conscience might then have dedded
 them selues: but yet they should not haue
 ben so cleane alienated from Christe, but
 that some of them might haue ben wone
 agayne to sounde and perfecte faith, when
 Peter accordyng to that his example which
 he had befoze geuen them, should diligent-
 ly and soberly haue declared vnto them the
 cause of his libertie, as Paul afterwarde
 dyd. To conclude, sayng we should contin-
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unallie p[re]sse forwarde towards the per-
fection and fulnes of fayth, there should
moze regard haue bene had of y^e Gentyles,
which were already come to a cleare know-
ledge of Christ, then of those which as yet
dyd sticke to the ordinaunces & ceremonies
of the world: which also thzough longe cus-
tome & obseruation might haue bene the
moze confirmed in theyr error. This dyd
Paul cōsyder, when he wold not circumci-
se Titus: And he reioyceth that he gaue no
place to those that contended for that mat-
ter, not for an houre. And this dyd he that
the veritie of the Gospell myght continue.

Furthermoze, we must consyde, whe-
ther they be true oz false bzethren, whiche
goe about to diminishe & impaire the Chri-
stian libertie: for we must haue onlpe a re-
gard to the true bzethren. For albeit we
ought at all tymes to haue such a consyde-
ration of all men, yea euen of the professed
enemys of the trueth, that we geue oc-
asion to none to speake euill of our well-
dopnge, & for that cause also we must for-
go and forsake euen much of our libertie:
yet ought we this alway to do in such sorte
that the truth of the Gospell be not hynd-
ered thereby. As for example: If a man
would at this daye, for the obstinate ene-

B y mye

he applieth
this doctri-
ne of offen-
ces by exā-
ple of out-
ward thin-
ges, to our
time & state
of religion.

mises of the Gospelles sake (which do ab-
horre and blaspheme all that cometh from
vs, sayng they abhorre & blaspheme Christ
hym selfe and his Gospell) styll dissemble
the libertie of outwarde thynges, whiche
the false churchmen haue taken from the
people of God by subtiltye and tyrannye:
he in so doyng should not only make them
nothyng the better, but rather more con-
firme them in euill, & greatly offende tho-
se whiche haue receaued Christ, whiles he
shoulde still prache vnto them the naked
truth and strictly voyde of examples.

Foz there is no smale numbze whiche will
hardly be perswaded, that all thynges are
layed vppe foz vs in Christe alone, when
there is so much attributed & so much cre-
dit geuen to mans inuentiōs. Out of doubt
there is great faulte comitted herin nowe
a dayes, not onlye of the common people,
but euen of the head & cheif standard bea-
rers of the Gospell nowe reuyninge and
sprynge vppe agayn. In dede I confesse
þ what so euer hath ben ordeyned against
the libertie of externall thynges, as diffe-
rence of persons, meates, dayes, places, &
other like thynges innumerable, hath ben
alltogether brought in by the rable of An-
tichrist: yet because the comon people were

Amonges
these are to
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cappes, typ-
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per-

persuaded that all suche thinges were com-
 maundementes of the Church, ruled and
 guyded by goddes spirite: therfore they re-
 ceaued them generally as thynges proce-
 ding from godes will and appoyntmente. ^{Note here}
 And for this cause we muste ruen in these ^{why and}
 oure dayes be circumspect in vsynge the li- ^{when we}
 bertie purchased for vs by Christ, and with ^{ought to be}
 Paul som tymes circumsise Timothy: that ^{our liber}
 is to say, for oure partes, vse well some ce- ^{tie: that is,}
 remonpes which other men abuse: sekyn ^{whē & peo}
 (as it were) an occasion by that meanes, ^{ple lacking}
 to preache Christ sincerely and purely. ^{instructiō,}
 Albeit thes inuentions of men can by no ^{esteme thes}
 meanes be compared to circumcision and ^{ceremonies}
 such like ordinaunces of God. ^{as thinges}
^{comanded}
^{of God, or}
^{elles not.}

But what is the comon practise of men
 in thes matters: many there be, which fea-
 ringe the schlauder of the crosse, & in vayne
 sekynge to please bothe men and God, pea-
 enen there, where the gospel hath ben long
 preached, when nowe wordes and talke
 requyre examples of workes and dedes, ^{the pretens}
 pretending other mens weaknes, wheras ^{ces of the}
 they are altogether clogged with they- ^{faint and}
 owne infirmitie: do not only continue still ^{colde gos-}
 slaues them selues to mens traditions: but ^{pellers.}
 also byynge other men in to the like slaue-
 ry and bondage. Oh, say they, nothyng is to

be attempted rashely: thes thynges haue continued many yeres: they can not be taken awaye sodenly: We must haue a regard to the weake. If we should goe hastily & rashely to worke, we should not plante the Gospel but ouerthrowe it. But thes faynt harted Gospellers I wolde haue to consydre what this sayenge meaneth: The kyngdome of God suffereth violence, and the violence take it by force. Math. xj.

And mozeouer that thes thinges are not rashelye or vnadvisedlye attempted, but when they be chaunged wher as Christ is not yet preached, and without fapth: but they are not so wher Christe is alreadye preached, and the nette of the Gospel hath bene so longe caste forth, that it hath in maner taken so much as in that countrey or place may be taken, and now nothinge remayneth, but to bypnyng credit to our wordes and to confyrme the same by examplis of doynges. Surelpe the case standynge thus, suche workes also as men haue put their confydence in moze then in Christe, must be forsaaken, & men must consydre that there can be no fellowship betwene Christ and Antichrist.

And it is a thyng absurd and folish, to goe about to prescribe a longe tyme for
the

haue the receiuyng of the truth, because falshode
 not be and vntuthe hath by litle and litle crepte
 a re- in, and growne of longe tyme. In dede so
 aste- shoulde we haue no moze holde of Christ
 plan- then of Antichrist. Dowles, yf we receiue
 thes hym not as sone as we know hym, we shal
 ue to neuer enioye hym. Moses, Samuel, Elias,
 The Ezechias, Iolias, dealt not in this sorte, marke the
 and but so sone as they had restozed the know-
 j. ledge of the Lawe to the people, forthwith
 e not they abolsyshed all abhominations at once, ^{danger yf}
 but and restozed the Ceremonyes of God. ^{we receiue}
 ist is Wherefore yt ys to no purpose, that they ^{not Christ}
 but say which allwayes bragge that there are ^{purely for}
 adye greater thynges to be vrged and called vpon, ^{sakinge all}
 hath than, then the reformation of Ceremonyes: ^{Antichri-}
 e in so becommynge patrones of Antichristes ^{stian cere-}
 crey reliques and remnauntes. Ceremonies are ^{monies, so}
 inge the badges or testimonyes of religion, and ^{one as we}
 wor therfore we begyn also our Religion with ^{know him}
 ples the Ceremonye of Baptisme. And also if ^{the ceremo-}
 nge any man after he is excommunicated for ^{nies of our}
 put his wickednes, be receaued agayn through ^{religiō are}
 iste, yf he ys repentance, he ys straight reconciled ^{only baptis-}
 that to the Church by the Sacrament of the ^{me at sup-}
 Christe soddes supper/ wherfore they must nedes ^{per: wher-}
 lish, be very weake in the fayth of Christ, which ^{for we shold}
 e for so long and differ the remouynge of Anti- ^{make no de-}
 the christes Ceremonyes: And dowles it wilbe ^{lay in abo-}
 lon- ^{lishyng of}
^{all other ce-}
^{remones}
^{of antichrist}

The cause
why anti-
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longe ere newnes of life appeare in those
men yf euer it appeare at all. In dede, we
see at this day cold and flache proceedinges
in Christian profession in those places wher
Antichristes Ceremonies are borne with
all, and suffered to continue, and all thyn-
ges much moze lyuely and effectuell where
they be abolished. For if they stay and re-
mayne any tyme unreformed, there can be
no other cause therof but that eyther the
worde of God is not thoroughly receaved
or not esteemed and regarded accordingly.
For howe so euer those that suppose them-
selues to be stronge in the fayth, will excu-
se them selues that they vse not thes thyn-
ges: where is yet, I praye you, their zeale
for Christes glorie, or they care for theyr
brethren: which as they yet still vse them, so
(no doubt) they do it of weaknes of faith.
Undoubtedly as there is no agremente at
all betwene Christ and Beliall, so syncre
unfayned Christians can by no meanes
suffer them selues to be clogged with any
whitt of Antichristes trash and trumpery
pea and withall they will endeuour so to
purge the Church therof as the glorie of
God may chesly be thereby aduanced. And
further, they will haue such regarde of the
weaker sorte that they will do nothing

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vnadupsedlye or oute of season, but will
 teache y weake with all gentlenes to make
 stronger in knowleadge, & laboꝝ with ex-
 amples also to bzing them forwarde, not
 regardinge the blyndnes of a fewe who
 are to much addycted to Antichristes Ce-
 remonyes, & perhappes no true nor fayth-
 full brethzen, whereby they myght in the
 meane tyme offende manye other weake
 ones, who continuallye thynke thus with
 them selues: If thes thynges were so euill
 as they are taken to be, they shold surelye
 be abolished. And agayn, if the other were
 so good, all men, especially suche as reckon
 them selues Christians, would in deede re-
 ceive and embrace them. Thes men surely,
 if they be electe, shall at the lengthe be con-
 firmed, althoughe all y world offend them,
 and no man edifye them: but in the meane-
 tyme, woo be vnto them by whom they are
 offended. Wherfoze as sone as true godly-
 nes and the righte worshipp of God hath
 ben preached and professed of manye, An-
 tichristes Ceremonyes and rites ought by
 and by to be abrogated, and the reforma-
 tion herof may not be prolonged & delayed
 untill godlynes be in all poyntes growne
 to perfection: for elles shoulde they neuer
 be abolished.

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The

These are in deede ouer mylde and toetoe
 softe and sobze Christians, which can beare
 with all suche Antichristian trash: lyke
 vnto them who at Corinth knowing that
 an Idol was nothyng, yd rate thynges
 offered to Idoles, and boasted (as thes oure
 men do) in this wise: In outwarde mat-
 ters we are free: what is that to me that
 an other vseth those thynges nowghtely?
 I. wyl vse them well. For as these men
 weakened the fapth of many both in that
 throughe they: example they dyd the lesse
 abhorre Idoles, & also in that for the moste
 parte, they cōmunicated with them against
 they: consciences: so (no doubt) do thes
 our luke warme and mylke soppe Gospel-
 lers nowe a dayes. They knowe right well
 that Antichristes Ceremonyes, that is to
 say, all suche as haue ben brought in with-
 out Godes worde, are not worth a rusthe.
 And because they are outwarde thynges,
 wherin we haue fredome, they wil vse them
 frelye, not consyderinge that manye thyn-
 ges are lafull which are not expedient, &
 that our libertie ought to be employed to
 the commoditie of other, whom they in the
 meane tyme offende and obscure the glorie
 of Christe: for they confirme them in they:
 errour, which as yet knowe not that these
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thynges are free and at libertie. As for the
 patrones therof, the professed enemyes of
 Chyriste, they cause them to reioyce and sett
 them a gogge. And finally they weake the
 faith of the feble which had forsaken them
 and cast them awaye. Thus do they for-
 sooth proude goodlye for the weake ones,
 yea they serue rather theyr owne belies, se-
 hyng to gratifye such as eyther are Chri-
 stes enemyes or elles backeslyders. For no
 man besydes these will earnestly contende
 for superstitious Ceremonyes. This is
 theyr modest bearyng and delayenge, wher
 with they are so farre from furtherynge of
 the Gospell, that by litle and litle they do
 utterly abolishe it. Surely we may thanke
 thes men, that at this daye all thynges are
 turned vpsyde downe in many places wher
 the Gospell hath ben longe tyme preached:
 where as we haue neuer yet sene the lyke
 come to passe, where, at the earnestest & syn-
 cere preachinge of Chyriste, Ceremonyes
 haue also ben reformed, accordinge to the
 rule of his word.

Marke
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Marke the
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 the Gospell
 goeth not
 forwarde:
 God will
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 with Be-
 liall.

For as muche therfore as Chyrist so sore
 detesteth offences, and crieth woe vnto the
 wordle because of offences: woe vnto the
 man by whom offence commeth: we muste
 with all diligence, take heede both in these

thynges and in all other, that we be offensive to no man, but especially the litle ones: I meane not in age only, but in fayth and vnderstandinge also. The perfecte knowledge of God and of Christ, is lyfe euerslastinge. What so euer therfore may eyther hynder o: obscure it by anye meanes, let it neither be spokē no: done of vs. But let vs remoue all suche thynges to the uttermost of oute powers. And let vs prouoke them both by exhortations and examples, that they expresse and declare those thynges in they: lyfe, geuinge no place herin either to they: owne affections o: other mens, seyng that it ys better to be drowned in the sea then to geue offence.

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Obiections and Answears concernynge apparell of Prestes and Dynysters.

An obiection.

This apparell was used in kynge
 Edwardes dayes of Godly men, as
 Crammer, Kydley, & suche like, ther-
 fore nowe Godly men ought not to refuse
 yt: althoughe also the Papistes beyng un-
 godlye men euer abused yt.

Answere.

The manner of the faste, which Johns
 dyscyples used being good, was not ther-
 fore also exacted of Christes dyscyples: but
 rather for that yt was an obseruacion of
 manes deuyse corruptly abused of the Pha-
 resies, no moze mete for the synccryte of
 the Gospel, the old barreles for newe wyne,
 or newe clothe for an old garment, so nowe
 the fillinge and clowtinge vp of old Popi-
 she apparell, with the newe purenes of the

Gospell, must pether cause corruptione to
burst and lose bothe, oz els make the ren-
tinge of the newe from the old worse,

C Obiection,

C Seing som men which be nowe Prea-
chers, dyd in kynge Edwardes dayes use
this apparell with feruent zeale and good
conscience, the same nowe refusynge yt. se-
me not to be moued with zeale and consci-
ence, but of despyze of novelties and singu-
laritie.

C Answer.

C Paule did feare God in feruent zeale
& good and pure conscience even from his
progenitors, yet compnge to moze know-
leadge, did synde & confes thes thinges to
be hurtfull and vyle, whiche he had estea-
med and used as profpytable, and albeyt he
had circumcysed Tymothe, yet wold he not
suffre Tytus to be cyrcumcysed: so some
suche as proceade in knowleadge and expe-
ryence dothe synde this apparell vyle and
hurtfull, which befoz they thought profpy-
table and not hurtfull. And albeit that cha-
ritie dyd moue them to beare with the wea-
he, as it did Paul in circumcysynge Tymo-
the, yet faythefullnes to keape the truthe
of the Gospell, wher yt hathe bene longe
preached, causyth the those same Preachers
not

not to yealde o: thynke for anye force of
portuntye, as Paul not circumcysing Ty-
tus, not of synngularitie and deelyte of no-
velties, but of faythfullnes, zeale, and good
conscience.

Obiection.

Because all Byshoppes in England,
and manye other good preachers, which
had once refused this apparell yet nowe by
occasione haue receayd yt agayne, and but
fewe ther be that still yet refuse yt, therfor
yt semeth moze expedient, and les damage
of offence and dysagrement in the churche
to brynge fewe in smale estymacion to a co-
formytie with the Byshoppes, & theyr mul-
titude muche esteemed: the cyther to reduce
the Byshoppes to other inferiours, o: suffre
inferiours to dyffre in those thinges from
them being Byshoppes.

Answer.

When as Paul and Peter being at
Antioche did bothe eate meate wyth the
Gentyls, and at the comyng of certayne
from James, Peter fearinge them of the
cycumcysion withdrewe & seperated hym
sealfe, so as other Jewes then with Barna-
bas weare brought in to that Apocryfie &
dissymulation: then Paul openly withstode
Peter as worthe of reprofe by suche dea-
linge

linge, compellinge the gentills to Jewishe
 observations, and so not rightlŷe proce-
 ding to the truthe of the Gospell. Therfoꝝ
 yf right procedinge to the truthe of the
 Gospell, haue once made bothe these par-
 ties to agree, leauinge of Poppes appar-
 ell, as Paul and Peter in leauinge of the
 Jewishe rites, and the feare and respecte of
 some personnes moue nowe the one par-
 tie, as Peter was moued to shrinke to reic-
 ted rytes agayne in suche a case: the most
 expedient waye to auoyde danger of offen-
 ce and dysagrement in the church, is with-
 oute regard of personages, feare, oꝝ plea-
 sure of men, to keape and mayntayne the
 truthe of the Gospell with synceritie, and
 lybertie vnseparable from the same.

¶ Obiection.

¶ Chyſtŷan obedyence requyꝛeth obser-
 uacion of all thinges indifferent, comman-
 ded by auctoritie: apparell is indifferent
 nowe in England, comanded by auctoritie:
 therfoꝝ chyſtiane obedyence requyꝛeth ob-
 seruacion of yt.

Answer.

¶ Washing of handes befoꝝe meates
 amonge the Jewes, was a thinge as indif-
 ferent of yt selfe as this apparell, & not so
 moche abused of the Pharyſies as this of
 the

the pay-
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 teachi-
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¶ Be-
 all
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the papistes, and beyng commaunded and
 vrged by them that had auctoritie, Christ
 teachinge true Christian obedience, defend-
 dith not the obseruinge of it, and chargyth
 suche as do obserue and vrgē it, with brea-
 kinge of Godes cōmandementes for their
 owne traditions, ypocritie, and blynd lea-
 dingē the blynd, and so concludeth as eu-
 dentlye maye appeare, that the obedience
 and auctoritie of Christians consisteth ne-
 ther in commandinge nor obseruinge, but
 rather rotting vp all such plants not plan-
 ted by his heavenly father.

Obiection.

If the Prince maye thereto be perswaded
 all Synnoppes seame that they wolde be
 glade to abolishe thes garmentes of the po-
 pish blasphemous and ydolatrous prest-
 hodes, but yf the Prince will force all my-
 nisters to receaue and retayne them, or els
 putt them out of theyr lyvinges and my-
 nisterie, then yt seemeth better to keape
 lyvinges, libertie of syncre doctrine with
 this apparell, then without yt to lose ly-
 vingē, keape splēce, and leaue the churchē
 destitute of so manye good preachers, yea
 & so offend a godlye Prince, by whom God
 hath graciously restored the preachers
 preachinge of Christes Gospell.



If all Synnagogues and Preachers respectinge God, & the cause only haue wys-
hed and perswaded not to vse this apparell,
as Joab not to nombze the people, and yet
respectinge the Prynces commandemente
contrarye to theyr formall wythinge and
persuadynge shuld yelde in dedes as Joab
did. Then weare to be feared suche sequell
of plagues on the people with great greife
to the Prynce, nowe heare as was then
there; and as the Amalites destroye ma-
nye of the Ammoztes accordinge to Go-
des commandementt, yet leauing some re-
liques of the same by theyre owne negly-
gence, or affection, or pollycie, weare conti-
nually corrupted, polluted, & plagued with
the Ammoztes, so is it to be feared in En-
gland, that the abolyshinge of muche Pa-
pystrye accordinge to Godes will reueled
by his worde, and by reseruinge of some
reliques of the same by humayn negligen-
ce, affectione, and pollycie, shold cause this
realme continually to be polluted, corrup-
ted, and plagued with Papistrie: thes thin-
ges well cōsidered moue many good prea-
chers to be constantt, zealous, and syncre,
as in will and doctrine, so in conuersacion
and manners, reprouyng and refusinge all
thin

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things propre & belonginge to Papistrie:
 especiallie to the Idolatrous blasphemous
 and traiterous presthooode, mosse pestilent
 enemye to all Christyane auctorite, and
 princelie dignitie, and therfor manye good
 preachers the rather dysposed for þe preser-
 uacion of the Prynce & the people, losinge
 lyuinge, lyfe to confyrme theyre doctryne
 preached, then keapinge liuinges with flat-
 tery, with danger of the Prynce, & the peo-
 ple to buyld & bringe agayn, that which by
 faythfull preachinge hath bene destroyed,
 reprouid & refusyd, so cā no such preachers
 be put to sylence, theyr dedes declaringe &
 confyrminge theyr doctryne: nor suche be
 thought to be left destitute of those pra-
 chers, by whose doctryne & manners also
 the church is taught as to knowe and em-
 brace true doctryne, & synccere rites & man-
 ners, & so shall Godly & faythfull doctryne
 cōfyrmed with lyke dedes, by Godes grace
 gyue no offence, butt vnfayned thankful-
 nes to a godly Prynce restoringe & recea-
 uing true doctryne with synccere rites and
 manners to Godes glory, to the Prynces
 honoz, & the people edyfycation thorough

Christ our Lord. Amen.

It is good for a man to be feruent
 in good things. Galat. 4.

¶

A prayer mete & necessarie for oure tyme and all tymes to be used.

O Lord God maker of all thinges,
thou þ art fearful & glorious, thou
righteous & merciful. Thou which onely
art most gracious, onely liberal, onely iust,
almighty & euerlastinge: thou þ of thyne ac-
customid & riche mercyes deliueryst thyne
electe and chosen from all trouble, vouch-
safte for thy Sonnes sake to delyuer, and
preserue vs from all euill, and also from
dopuge of those thynges, whiche thou in
thy holpe word hast forbidden. Oh be gra-
tious vnto vs, and thinck vpon thy coue-
nante made with oure fozfathers of olde,
as Abraham, Isaac and Iacob, thy true,
and fapthfull seruauntes. And geue vs all
suche hartes, that we may vnfapnedly lo-
ue, and serue the by true obedience to thy
holpe Lawes, and Commaundementes.
Send vs inwarde prace in conscience, that
we maye be at one with the, so that thou
neuer fozsake vs in the tyme of trouble:
be vnto vs in all oure nede and necessytye
as a sure rock, defence, buckler and shyeld,
that vnder the winges of thy deuine ma-
iest.

...e we maye be safely kepte, and coue-
ryd, that Sathan and his wicked impes
neuer pzeuayle agaynst vs, by anye cruell
tyranny, or oppzeession. But graunt (good
Lorde) for thyne owne glories sake, yea
for thy Sonn Chryste Iesus sake, that we
in the tyme of tryall maye shewe oure sel-
ues as valiaunt warriours firmlye & con-
stantly to fyght under thy banner, and not
lyke cowardes at every blast of winde, be-
redy to rune away, starting back, and fly-
ding from the felowship of Godes sayn-
tes. Thynking here in this wicked world
for a longe tyme to enioye the riches and
pleasures therof, the whiche tyme yf we
consyder is but as one drop of rayne com-
parid to the hole sea, yea yf for this short
and momentanic tyme we might gete the
hole worlde, and loose oure owne soules,
what shuld it profit? or what is there (oh
Lorde) to redeme our soules agayne with
all? In every souldyer that in this world
takethe in hand under his Capitayne to
fight, there is requyred in hym, that he be
stoute, valiaunt and manly, that when the
pinche of the battayle comith, he may then
surely stand and fighte in hope of victo-
ry. Euen so lyke wyse (oh good Lorde) it is re-
quyred of every one of vs, whiche professe

In

thy

thy holy ghospell, that we shew our selues
 manfullie to fyght for the defence of the
 same, that when the brunt of persecution
 by Godes prouidence to vs is mynistred,
 we may then shew our selues as true and
 faythfull Christians, to fyght that good
 fyght for an eternall tryumphe & victorie,
 in geuing & offering vp oure owne bodies,
 for a sacrifice vnto the Lord our God, who
 is euer ready to strengthen them that put
 theyr full trust in hym. Oh good Lord,
 graunt for thy names sake vnto vs suche
 plentie of thy grace, that when time requi-
 reth, as we do beleue in hart to iustifica-
 tion, euē so by mouthe we may make true
 confession to saluation, that the frute of
 the same may be to vs in the latter daye,
 ioye, comfort, and eternall consolation,
 thorough Iesus Christ, by whose deathe &
 merytes we are made inheretours of hys
 euerlastinge kingdome. To whome with
 the Father, Sonne and holye Ghost
 be prayse glory and dominion
 world without
 ende.

A M E N.

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Oh Lord destroy all the woꝝkes of sa-
 than: confort thyne that are in aduer-
 sytie: helpe those that be in troble for thy
 names sake, haue mercy vpon vs, and ma-
 ke vs thy true faithfull obedient & thank-
 full sernaunts, Voꝝde inclpne oure hartes
 into thy testimonies, and not into any vn-
 lawfull luste. Oh turne away oure eyes,
 that they behold not vanytie, but quychen
 thou vs in thy lawe: bestowe vpon vs thy
 woꝝde (oh Lord) so that we never abuse it,
 neither turne it vnto wantonnes, but that
 entering into the grace of true repen-
 taunce we may therein increase,
 and therein contpnew, and
 that tyll oure lyues
 end.

To the Reader.

To my faythfull Brethren, we geue
thanks to God for your constan-
cie and upryght delyng in this gret
controuerſie now rasyd by packynge of
enemys about the wearinge of popiſh ap-
parell, and as ye haue well begonne, ther
is no doubt, but the Lorde in mercy shall
kepe ye pure and blameles to the ende. He
hathe byne no small ioye and comfort to
many godlye and good Churches, which
dailie and howeſly prayeth for your per-
ſeueraunce, and that it wolde please God to
eaſe it, wher his good will and pleaſure is.
So on the other ſyde muche lamentynge
the blyndnes of thoſe that goeth about to
defende it: but eſpeciallye thoſe that are
become perſecutores of their godly & faith-
full brethren: but as charite requireth, we
deſyre God neuer laye it to theyr charge,
but geue them grace to ryſe agayne vnto
whom we leue them whether they ſtande or
falle. Let Lottes wyſe be a warnynge in
tyme to take heed. Moſes that bleſſyd ſer-
uant of God wolde not alter the valew of
a curten, or a lptillppne in the Arcke, ſo ze-
lous was he in the Lordes worke: nor ne-
uer brought any thyng out of his owne
heade to the people: But had alwayes the
was

warrant of the worde for hym, to cōclude,
 what so ever may be objected agaynst the
 refusars of those ydolators garmētes, for
 what so euer they bypnye, may be refused
 into this poyntes, that Godly men ether
 neede not o; ought not to be scrupulous in
 so small a matter, which answer ye shall
 vnderstand as folowith with an answer
 to a question at the end hereof. The Worde
 for his Christ sake make Ephraim and
 Manassis agre, that we maye all with on
 hart and mynde vnfaynydly seke Goddes
 glorie, the edification of his people, that
 we may lyue in all godly peace, vnyte, and
 concord. This grant, o Worde, for Christ
 o Jesus sake, to whom, with the, and the
 holy goste, be all prayse, glory, and
 honoz for euer and euer.

Fare ye well deare

Brethren.

Dearly belouyd, you that haue wyl-
le, vnderstanding, and wyl to be in-
structyd in this controuersie now
rasyd in the Church about apparell, at
thys tyme thys shall suffice. It is true
that the teachers of handycraftes affy-
me, that no man can attayne to suche ex-
cellente perfectyon in worke, as maye be
disputed of by reasone, muche lesse when
the rule of religion muste be framyd accor-
dyng to the rule of Godes wyl, which is
the rule of all perfectyon, may we loke that
any thyng can so perfectly be perfozmyd
of vnperfect mā, that in all poynts yt may
answere to the perfeccion that God requi-
rith: neuertheles God requirith his seruice
to be suche as hym selfe is, deuyne, pure,
syncere, vnmingled, and in no parte corru-
ptyd, and as lacke of strenthe shal not ex-
cuse vs, in that we can not, so neglygence
makythe vs moze wicheyd, yf that we may
perfozme, and we will not. fyrste we are
requiryd to loue God with all our hartes,
all our myndes, and all our strength, that
preciseness is comendable, which withhol-
dith not a lytill, whē all is requiryd. Thou
shalt be perfect with thy worde thy god.
Thou shalt not bende eith to thy ryght-
hande, or to the leaſte. Thou shalt nether

Deut. 18.

The zeall
that God
requirith.

God kepe
vs fro all
outwarde
shew of
Popery.

adde, nether diminishe of that which is com-
maundyd. Thou shalt not inquier for the
gods of the Gentyls, sayinge: howe dyd
those Gentyles serue theyr godes. Thou
shalt not do so to the Worde thy god. For
whatsoever the Worde abhorreth, that dyd
they to theyr godes. God wyll haue his
chylzen so to abhorre these supersticion, &
they shuld steuen from that infection that
compe by hearpyng. Furthermoze, so
many thynges as are commaundyd of leproous,
mestrous, dead bodys, were many, which
myght not be touchyd without despyling,
what other thynges were they in that ru-
de people, but exercises of pryse purenes
and cleanes, the obseruance of suche sha-
dowes, althoughe it hath byn longe synce
abolyshyd, yet the euerlastinge truthe re-
mayneth: muche moze in presence of the
bodye, that no prophane or despyld thyng
may be minglyd with gods seruice. Mo-
reouer god forbiddyth all strange corrup-
tions mixtures, whē he forbiddyth them
to sowe land with diuers seedes, to plow
ghē with an oxe and an asse, to weate ly-
nyne and wollen to gether. For lyberte &
custome euen in y leaste matters bredyth
boldnes, & in hys comandement god hath
also respecte to the kynde of apparell. Sp-

nal-

marks
well.

shallie when this cleanes is streachyd euen
to brute beastes, who wold not beleue that
God requirith an utter detestacion of all
uncleanes, especially in religion. Seing all
these lawes pertyne to the fyrst comande-
ment, acco:dinge to the same precise rule
dyd the holy fathers exercise them selues
vnto puryte, therfoze it is neuer rede that
the godly Patriarches dyd sacrifice vpon
the Idolato:rs alters, but whither soeuer
they remouid, always they buyldid newe
alters. Furthermoze Abraham wolde not
take a thyrde of the spoyles of Sodoma.
Jacob buryed the earynges that were o:
nameyntes of supersticion, with the Idoles
them selues. Moyses to blemishe the ser-
uice of God wolde accepte no condicions
at all, there shall not remayne on house,
saythe he very precise. Dauidh wold not
take the names of the Idoles in his lynes.
Ezechias brake the brassen serpēt, not only
chāgpd the vse of it. The holyghost pray-
sith those godly kīnges, which destroyed
the highe places, as Ezechias and Josias,
in whiche places somtyme the people dyd
worship god. Elizer wold not sayne that
he dyd eate swynes fleshe. S. Pawle byd-
dythe, Refrayne from all shew of euill.
S. Iohn forbyddyth vs to salute an herp-
tyke

Example
of holy
men.

what gres-
ter heretys-
kes cā ther
be, then the
Papistes?

Eph. 5.

tyke. And Polycarpus his disciple, as Irenaeus wptnessith, when he mett an heretike, wolde not gyue hym other answer, but that he knewe hym to be the Deuells eldeste sonne. for suche feare had the Apostles & theyr disciples, that they wolde not communicate withē on woꝛde with any that had coꝛruptyd the faith. Fynallie S. Pawle in playne woꝛdes cōmandyth precisenes, sayinge, Take hede that ye walke precislye oꝛ exactlye, for so the greke woꝛde signifieth. Last of all, let vs not forget what our Sauour Christ saythe: he that is faythfull in the leaste, wyl be faythfull in the moſte. Who also teachith vs, howe faythfully and precislye we shulde walke, what colde be moze precisly spoken of, the law shall passe vntyll all be fullfylld, and he that bꝛakyth one of the leaste cōmandements, and teachith other so to do, ether by woꝛde, oꝛ by example, shalbe least in the Kyngdome of heauen. It is euident by these reasons and examples, that no precisenes oꝛ scrupulosite in godes religion, can be to muche oꝛ blame woꝛthie. To whichinge y substance, ther is no controuersy, but yt is lawfull as the good creature of god, and to this purpose pertayne those sayinges: The kyngdome of heauen is ne-
ther

ther meate no: dzyne. Meate comendith
us not to god. Whatsoever enterithe in
to the mouth, defylth not the man. All
thinges are cleane to them that are cleane.
& other lyke places of scripture, all which
they pertain to the matter of creature &
substance only, not to every use, fassion, or
maner of vsynge. It is to muche doctryne
nes, not to vnderstand all thynge a ryght,
excepte we wyll also conclude of the same
places, that by glotony, dzyneenes, who:
dome, disquysd aparell, and suche lyke, the
lawe of god is not broke. garments ther
foze that are vsyd in respecte of the forme
and use, they are not indifferent, and fyrst
of the ende, which they labor so muche to
proue that it is chaungyd, that those thin
ges which befoze were vsyd to supersticio,
now are comandyd for order & comlynnes.
No godly man doubteth, but the Quenes
Maistie intendinge an other end in com
manding of those thinges, then the papt
stes vsyd them for. But who so well consi
derith the nature of those thinges, shall play
nely se, that the end which the commandet
propoundyth, dothe not folowe, but accor
dinge to the diuersite of them & use them,
and them that iudge of them, a cleane co
ntrary end ensuythe, for many popische pte
stes

Res vse them to the same superstitious end
 that they dyd in Popery, and greatest of
 all is þ multitude of ignozant people, that
 iudgith none otherwyse of them. All men
 haue not knowledge, for some with con-
 science of the Idole, euen yet do eate meate
 offred to Idoles. So Gedeon made an E-
 phode, not that þ people shulde go a who-
 ryng after it, yet was it the destruction
 of hym and his howse for euer. Secondly
 it can not serue for order and comlynnes,
 which hath in it no necessary cause of edi-
 fying. Yet all thinges be donne for edify-
 ing. Nether can it be conuertyd, so þ com-
 lynnes of the Christian Church, which is
 the chaste spowse of Christ, which is takē
 from Antichrist, and the fylthy whoze of
 Babilon. What cōsent hath Christ with
 Belyall? what porcion hath the faythfull
 with the infy dell? or what agreement hath
 the temple of God with Images? If the
 reason of S. Paule be examynyd, by the
 which he dissuadith the Corynthians frō
 eating of meate offeryd to Idoles, the sa-
 me may be also extendyd to garmēts con-
 secratyd to Idolatry. The nature of cery-
 monies and rytes is to make the vser to
 haue fellowship with the principall of that
 religion, as the Jewes of the alter, Chri-
 stians

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Christians with Christ, and Gentils with Deuells. As manye as are partakers of the breade which we breake, are partakers of the bodye of Christe. They therfore that eat meate offeryd to Idoles, are partakers of deuells. And as many as are baptized haue put on Christ: it is not to be feard, leaste as many as weate antychristes robes, wil take moze pf auctorite comand it, neyther dothe the auctoryte of the Christian Magistrat excuse vs, except we thinke, that Sergius Paulus myght permyt that S. Paule had forbydden the sentence of fampes, which is, that the gentyls shulde abstayne from the polucion of Idoles, God will bozowe nothyng of Idoles to garnysh or become his religion. thou shalt not do so to the Lorde thy god, but rather he commandyth utterly to destroye theyr alters, woddes, pyllers, and theyr very names. He forbyddyth them also to brynge any thinge in to theyr howses that belongethe to Idoles. & saye chap. 30. byddyth those that are earnestly turnyd to the worshippe of god, to cast awaye the reliques of Idolatrie, Thou shalt, sayth he, put out the couerynge of the Imagis of syluer, & the precious vestyments of the golde Imagis, and thou shalt caste them awaye lyke

Act. 15.
Deut. 12.

that is all
thing be-
longing to
Idolatre.



a men

a monstrous clowte, and saye vnto yt: **M**uauente, o: get the hence. **F**ynallye when all godly men abhorre the monstrous apparell of **F**ryers, **M**onkes, **C**hanons, I can not se, by what order they shulde exte-
me the ornaments of **P**opishe **P**reastes, whose order is as wyckyd as **F**reyers, **M**onkes, o: any other, which thynge may be sayd of the reste of the **P**opishe ceremonies, which may all with lyke pzecepte and colour, & by as good reason be receuid in the **C**hurches as those. **B**ut admyttinge that these thynge were neuer so indiffer-
rent, yet it can not be that we shulde thynke them lawfull, for vs to vse them: for euē those thinges, which by them selues are lawfull, whē an other circumstance is ioynyd to them, then become they vnlawfull for a **C**hristian to vse them, as in these cases. **F**irst we can not cast of all doubtfulness, hauing so many reasons on our syde, and so manye examples bothe of learnyd men, and best refozmyd **C**hurches, but in all thinges most indifferent. **S**aint **P**aule chargith every mā to be certainly persuadyd in his owne mynde, which some men vnteruly translate, **L**et every man abownde in his owne sence, for he that with doubt of conscience eatyth, which of it sealse is law-

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pt: **M** lawfull, is condemn'd, because he doth it
 not of fayth. Now the assurance of fayth
 muste be sought no where, but in Gods
 worde. Secondlye, though he we shulde sa-
 tisfye our consciences, yet this man is de-
 fylid, which is not persuadid by Gods wor-
 de, but encreased by our examples, that he
 dare do that, whereof before he doubted,
 and this is to geue an offence, as they co-
 monly call it to anger them, for they that
 are best pleas'd with these matters, are
 most offend'd, that they stumbe and falle,
 we must not do what so euer is lawfull,
 but what so euer also is profytable to edi-
 fying: nether must we only regarde what
 lyberte permitteth, but rather what our
 brothers profyt requirith. Thyr'dlye, we
 maye not altogether neglecte what infy-
 dells iudge of vs in the vsunge of thinges
 lawfull by them sealfes, and therefore S.
 Paule byddeth them that are call'd to the
 feastes of the gentyls, so sone as mencyon
 is made of meate offer'd to Idoles, to ab-
 stayne from eatinge of it, because of hym
 that tolde of it, and his conscience, not of
 hym sealfe, but of an other. What the Pa-
 pistes iudge of vs, maye easely be scene by
 this, & harding for the retayning of those
 Popishe cerymonies, cōteynith hope that
¶ **¶** pope

popery shalbe restor'd: what the ignorant
 people iudge of the reamnants of papistr
 retayn'd, wylse men may well consyder.
 Therunto might haue byne ioynid the sen-
 tences of olde Doctozs, Iustinus, Ireneus,
 Tertullianus, Augustyne, Ambros, Chry-
 sostome, Celestinus, & almost all the rest,
 for abhorrynge the customes and ryghtes
 of the Jewes and gentyles and heritykes,
 but Gods truthe nedyth not mans aucto-
 ritye, except they that be against vs, in this
 cause wyl appeale to the fathers, the shall
 they perceyue, that in number both of Do-
 ctors, and sentences, we shall be nothinge
 inferioz to them. In the meane tyme this
 maye suffice, to shew fyrst that the precep-
 tians is blameles, secondly the garmētes
 ar not indifferent, & thyrddly that thowghe
 they were indifferent, yet ther is sufficient
 reason at this tyme, why we shoulde not
 weare them. Come Lord Iesus, and make
 an ende of thys wyckyd wordle, that thy
 saintes may come to gether, that we may
 synge with the in thy holy hyll for euer.
 He that ouercomith, shalbe crownd.

Pray, pray, as the Apostell Peter
 sayth: the end of all thinges
 is at hand.

Answere to a question, that was
mouyd, whi the godly men wold
not weare a surples.

Althoughe we muste nedes confesse, Answer.
that we haue to much consentyd he-
retofore with the Papiste in robbing
and bereuinge God of his glory & honor,
yet may we not now in the lyght of Gods
truthe contynue a partaker with you in
the adulteracion of Chyistes sacramentes,
cōtrary to our consciences & knowledge,
wherein we iudge our seales onely, not
preiudisyng other mens doinge, whō we
leauē to God, befoze whō they ether stand
or falle. For oure partes we must render
accomp̄te, not obstinately bent against any
thing & shalbe approuyd by Gods worde.

We are perswadyd, that we may not vse Major.
any thinge repugnant to Chyistian lyber-
te, nor mayntayne an opinion of holynes
wher none is, whiche were Ipocrisy, nor
consent to Idolatry, which were denyall of
the truthe, or discorage the godly, incoza-
gyng the wyckyd, nor distroying & Chur-
che of Chyist, which are bownde to edifye,
nor consent vnto confusion, wher God re-
quyryth order, nor shew disobedience, wher
God requyryth to obeie.

¶

¶

92.
Minoz.

But in vsynge of a surples, we shulde do that which is repugnaunt to Christian libertie, maintaine an opinion of holines, where none is, shew consent to Idolatry, Deny the truthe, dyscozage the godly, and incozage the wyckyd or vngodly, consent to confusion and shew disobedience, wher God commandithe to obepe.

Conclusion

We may not with good conscience, as we are perswadyd weare a surples.

note the
example of
good men.

The Maior is prouyd by Saynt Paule Gal. 5. who commandyth to Christian libertie, by the example of Christ Matt. 15. who wold not haue his disciples to maintayne an opinion of holynes, whiche the Jewes had in waschyng of handes: by the doctryne of Pawle. 2. Cor. 6. who wyl haue no agremēt with the temple of God and the Idoles: by the example of Danyel. 6. who openid his wyndowe towarde Jerusalem, lest he myght seame to denye his profession or consent with y wyckyd: by the example of Paule Gal. 2. who re- prouyd Peter for the discozagyng of the godly gentiles, and incozaging of the froward Jewes: by the doctryne of the same Apostell. 2. Cor. 13. where he teachith that Mynysters haue power to edifye, not to destroye: by the example of Patriarkes,
and

and Prophetes, which in the worshipping
of God, wear by no meanes confounded
with the Idolators: by the doctryne of
Peter and John actes, which affyrmithe
to be more ryght to obey God, then men.
But for more euident profe herof, we may
let you se some practises of auncient Fa-
thers. Tertulian in his booke De corona
militis, lpythe them vnto dome Idolls,
suche as do vse any thinge accordyng to
the ornament of Idolles: and further, yf
to leane upon an Idoll, is strange from the
fayth, what shall seame upon the habyte
of an Idoll. Augustyne ad Casulanum, fastyng is
good, yet
the godly
would not
vse it that
day, as the
heretyk
dyd. warnythe not to faste on the Sondaye,
least therby consente might be shewyd to
the wyckyd Maniches. They that weare
any thinge after the maner of Idoles, and
yf it be strange from fayth to leane upon
an Idoll, what is it to weare the habyt of
an Idoll. The fourth Counsell of To-
lane Canon. 5. for auoydyinge of consent
with heretyckes, decreed that once dyp-
pyng shulde be vsyd in Baptysme. A Pa-
pist of our tyme affyrmithe that the Apo-
stels to auoyde consent to Iudaisme, abo-
lyshed the Sabothe daye, and sanctyfyed
the daye of the Torde. The great Clarke
Origen, as Epiphanius wyrtich in his. 2.

94.
Beware
of deceim-
blyng.

Beware
of decept-
full prac-
tyces.

the natu-
re of true
Christian.

boke .i. Tome, carped palme withe thos
that offeryd to the Image Serapis, all-
though he protestyd openly, that he dyd
offer vnto Christ, and not vnto Serapis,
yet was he excomunycatyd, and cast out of
the Church by the Martyrs and Confes-
sors whiche then were at Athens. The
Christian swordiars which by Julian sul-
telte were brought to offer incens, as it is
wryten *Historia Tripartita lib. 6. chap. 30.*
when they perceuyd theyr faute, whiche
vnwares they had commytted in consen-
tyng to Idolatri, they cane forth into the
streets professed theyr religion, testifed
them selues to be Christians, affyrmyng
that theyr handes only had consentyd vnto
Paganisme, and that theyr hartes dyd no-
thyng agre ther vnto, and whereas theyr
handes had offendyd vnaduersydlye, they
wyshyd to bestowe theyr whole bodyes to
be tormentyd for Christ, althoughe wyth
tormentes and paynes mooste creuell and
horrible. I trust we nede not to labour a-
ny further for the prose. By the vse of the
surples men are iniciat in to the Popes cler-
gye, as it aperith by the Pontifycall, *De cle-
rico faciendo.* As the Galathians by circum-
cision rather losse theyr lyberte in Christ,
then profytyd any thyng, by iniciatinge
them

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them sealues in to Iudaisme. How maye
you retayne the lyberte in Christ, and pro-
fyt in his religion by wearinge the Popes
lyuerpe, we can not perceaue. But by the
use of the surples, is mayntaynyd an Ipo-
criticall opinion of holynes, y^e Pontificall
termethe it *Habitum sancte religionis*, the
habyt of an holy religion. Durand lib. 3.
de rationale diuinorum, saythe, That it is
Westis linea, the lynyne garment, in which
they that serue about the seruices of the
alter and holy thinges, ought to vse upon
theyr clothes, a surples, it is for the whi-
nes of it, or it signifieth the puryte or cha-
stete, accordinge to that sayinge: Let your
garments, that is, your workes, be white
at all tymes, that is cleane: but for his na-
me, it figurith the mortification of the fle-
she. It is callyd a Surples, because that
in the olde tyme they dyd weare it upon
skynny coates, made of the skynnes of the
deade, whiche is vsyd to this daye in cer-
tayne Churches, representynge that Ma-
dame, after he had synnyd, was clothed
with suche garments. Thydly, it notith
Innocenci, and therfore it is put on before
all other holpe vestures, because that they
that are deputyd to worshippinge, ought
to excell in lyfe and in all vertues, accor-

Marke
what lye-
ing signes
is in the
surples in-
uentyd by
Papistes.

with what
good con-
science can
the godly
weare yt,
iudge good
Brother.

¶ dyng

dyng to the sayinge of the psalme: Inno-
 cencies do ryghtly cleue vnto me. For
 thelp, for the bredthe of it, it betokeny the
 Charite, wherefore they are worne apon
 prophane and comon vestures, it is to be
 markyd that charite couereth the multi-
 tude of synnes. Fyftlye, for the fastyon
 of it, in that is it made lyke a Crosse, or
 Jewes gallows, it fygyr the passion
 of the Lord, and they þ weare, that ought
 to be crypted with the vices and con-
 cupiscences. In mayntayninge this opi-
 nion of holynes, with all other inuēcions,
 which by lyng seignes, which they haue
 had to it, we knowe not howe to auoyde
 consent vnto that Idolatri, which Durant
 and the Papiste mayntayne and professe,
 & to deny the Popes cerimonies, the doc-
 tryne whiche we teache, howe shuld it not
 dyscozage the godly, and incorage the su-
 perstitious in theyr erroz? we can not e-
 desye the Church of Christ apparentlye,
 shewing our seales to be on of the Po-
 pes clergye. Seing S. Paul Thess. 3. wil-
 lythe to auoyde all apparens of euyl, and
 to be shuffyd in a surples, whiche the Po-
 pes clergye wear, were rather a confusion
 then an order, whiche they them seales
 wolde be lothe to suffer, if they might get
 agayn.

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agayne the keys into theyr handes, they
 wolde crye wiche open mowthe, as theyr
 pontificall teache them, & plucke the sur-
 ples of our backes by the autozyte of al-
 myghtie God the Father, the Sonne, and
 the holy ghoſte. ſaying, and we take from
 the all our clerkly habyt, and we put on
 apparell of religion, and depose, degrade,
 and ſpoyle the of all orders clerkely bene-
 fice, and clerkelye lyuinge, and we reſtoze
 the to the ſeruitude and ignominie of the
 ſecular habyte. Is it not a diſorder, that
 Chriſtians ſhoulde ſhewe them ſelues ſla-
 ues to the Popes order: were it not better
 to ſerue God in commun attyre, then to
 pleaſe the Pope by diſquiſinge our ſelues
 in ſuperſtitious ſurpleſſis: were it not bet-
 ter to obey God, who wylllyth vs to ſerue
 hym in ſpzet, and in truthe, then to obey
 men, followyng the deupſe of Pope Spl-
 uſter, the faſſyon of the Jewes, and prac-
 tyſe of the Papistes: where it not better,
 by leaupnge of a Surpleſ to ſolow Chriſt
 in breakynge mens tradicions, the by the
 uſe therof to be a companion of Popes &
 Pharifeſ: If this do not ſeame ſufficient
 to proue the Ring: at this tyme, it ſhalbe
 moze at large dyſcourſyd hereafter. | Con-
 cernyng y^e Quenes Maieſties commande-

The ſur-
 ples is an
 holy gar-
 met of the
 Papistes.

Marke the
 follye of
 Papistes.

ment, herein we acknowledge our seaules
 bownde to obey in all thynges lawfullpe
 commaundyd, so can not we be perswadyd
 to vse that in the minysteri, which our con
 sciences teacheth vs to be replenished with
 Idolatrous Apocryphe, & also the example
 of other men which dothe were it, ought
 nothing at all to moue vs to were a sur
 ples in the minysterie, no moze then to con
 sent with them in persecutynge those men
 whom they terme sedicious scismatyrches
 for leauynge them of. Thus as ye se, short
 lye dere Brethren, we leue the surples, as
 the Popes badge to the shauen Clergye,
 and you as Gods chosen to the protection
 of the almyghtie whyschynge, that God
 may geue vs grace aswell inwardelye as
 outwardlye, to seke for synnerite, and to
 wayght with all pacience the good
 wyll & pleasure of the almygh
 ty, who wyll & can heaile
 when pleasith hym.

Fare ye well in
 the Worde
 Iesus.

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C H Godly Prayer.

O Lord God and heauenly Father,
which art a iust Iudge to punishe
all them, that do contynewe to of-
fende the, as thou art a Father most ppy-
full to receaue to mercy all those, whiche
geue ouer themselves to please the, shewe
me thy grace and fauour, so that I may be
truly touchid withe inward displeasure of
my synnes, and that in the place of flatter-
ing myself to slepe in synne, I may be so
cast downe in hart, that the rather I may
truly with mouthe confesse most humbly
to geue the, the honour, glozy, and prayse,
dew vnto thy holy name, and that as thou
of thy greate mercy doste instruct vs the-
reunto by thy holy word, so (for thy na-
mes sake) make that y same may so ligh-
ten and cleare our conscience, that in dew
examination of all our hole lyffe, we may
truly learne to be angry & displeasid with
all our former, and coꝛrupte lyuing. Oh
that it may please the to drawe nere vnto
vs, in addresyng and guydng our foot-
steppes in the true and perfect way of obe-
dyence to thy holy lawes and cōmaunde-
mentes. Send thy holpe Angel to witche
his tentes round about vs, that

his infernall army, neuer p^reuayle against
vs, but allwayes with strong faith we may
thorough Iesus Christ withstand all his
crafty engins and snares, knowyng vn-
doubtedly that thou neuer forsakest them
that put their trust in the. Oh let vs not
be led by the infirmitye of our vntowarde
fleshe, but strenghten vs by the vertue of
the holy spiryte. Suffer vs not to lye vn-
der thy heuy wrath & vengeance throu-
ghe ypocrysy, but rather touche vs so in-
wardly, that we may without ceasing, sy-
ghe, and grone vnto the, by true and vn-
fayned repentance. And althoughe we
be not allwayes so wel disposyd to aske &
praye, as we ought to do, yet (good Lord)
for thy names sake, stretch out thy migh-
tie hande, that by the gracious w^orkyng
of thy holy Spirite, our myndes and har-
tes may be drawen from all erthly and cor-
ruptible thinges, so that our prayers may
procede of an earnest and inward affection,
so that we neuer presume to come besore
þ with a dobell hart, knowing that who-
soever askethe and prayeth for anye thing
of the, not asking in faith, can not obtey-
ne. Increace our faith therfore (oh mer-
cyfull Father) that we presently may ly-
uely the benefit of remission and par-
don

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don of all our synnes, thozoughe the me-
rytes and death of Christ Iesus our Sa-
uiour, and so work in vs fozeuer hereafter
to lyue in thy feare, and to stand in awe
of thy displeasure, that thou mayst
contynew our mercyfull fa-
ther world without end.
God graunt yt.